

TOAH-NNEST

Te Ohaakii a Hine - National Network Ending Sexual Violence Together

NGA KAITIAKI MAURI

MEMBERSHIP BOOKLET

AND

INFORMATION



NGĀ KAITIAKI MAURI

O

TE ŌHĀKĪ A HINE – NATIONAL NETWORK ENDING SEXUAL VIOLENCE TOGETHER

Vision statement

KUA EA TE ŌHĀKĪ A HINE

Mission statement

RESTORATION AND MAINTENANCE OF MANA WITHIN WHĀNAU

Pathways to upholding our vision and achieving the mission statement are underpinned through Te Ōhākī a Hine as is represented through 9 Guiding Kaupapa. These kaupapa have emerged through initial wānanga relating to the pūrākau of Tāne and Hine Tītama. Ngā Kaitiaki recognise that pūrākau have many depths and that kaupapa will continue to emerge throughout the process of wānanga which we envision as spanning generations. Growth of further kaupapa and tikanga to support Te Ōhākī a Hine is an inevitable direction. How they will be incorporated within future work is for Ngā Kaitiaki Mauri as a whole to develop and grow.

In recognition to the development of Ngā Kaitiaki Mauri o Te Ōhākī a Hine – National Network Ending Sexual Violence Together, we have identified that intrinsic attributes such as wairua, mauri, tapu, mana and noa are imbued within all that we do as a people.

In November of 2008 a hui was held at Waipapa Marae, Auckland University to discuss sexual violence. Māori participants were asked to formulate a vision statement for the sector based on āronga Māori. The vision statement agreed to by the hui emerged directly from Te Ohaakii a Hine and sets a vision that encapsulates the notion of fulfilment to Te Ohaakii a Hine. The vision statement agreed to is -

“Kua Ea Te Ohaakii a Hine’

TE ŌHĀKĪ A HINE KAUPAPA



Mātauranga Māori A principle or value which arises to acknowledge the type of knowledge that has been utilised in order to provide a distinctly Māori World View or Āronga Māori.



Wairuatanga Reference to the spiritual development of humanity and refers to the realm in which this pūrākau finds its origin. The pūrākau refers to the spiritual development of humanity through the actions of the Atua in creating the first human essence.



Hauoratanga Is in reference to the passing of breath between Tāne and Hine Ahuone and the emergence of the human essence into form, whereby human life was conceived.



Whanaungatanga Is in reference to the relationships between Tāne and Hine Ahuone and Tāne and Hine Tītama. There is an emphasis on the importance to know the connections of those of whom you interact with.



Pūkengatanga Is in reference to the transmission of knowledge from Tāne to Hine Tītama around her parenthood. When Tāne referred Hine to the pou he became the pūkenga in the relationship or the knowledgeable one. Once Hine understood the relationship between herself and Tāne her pūkengatanga developed.



Manaakiitanga Refers to the implications of the roles which Tāne and Hine took. The role of Tāne was to be the kaimanaaki of their descendants in life and Hine took the role of being the kaimanaaki in death.



Rangatiratanga This value refers to the concept that once each person was clear about their position of kaimanaaki they both took responsibility for actions and consequences which had placed them there.



Ūkaipotanga This value emerges from the sense that both Tāne and Hine had to acknowledge where their place of sustenance was in order for them to heal.



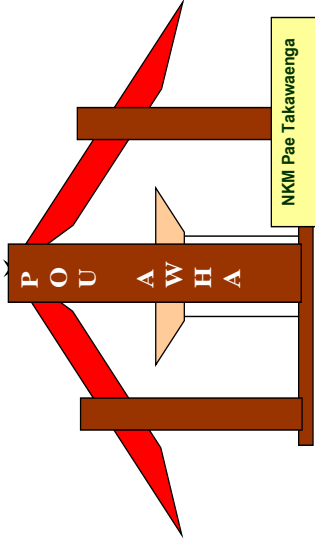
Kaitiakitanga The value of kaitiakitanga emerges from the concept that the descendants of Tāne was appointed the kaitiaki mauri or the guardian of the life force within all things.

NGĀ KAITIAKI MAURI PURPOSE AND STRATEGIC GOALS

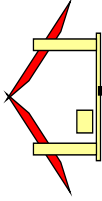
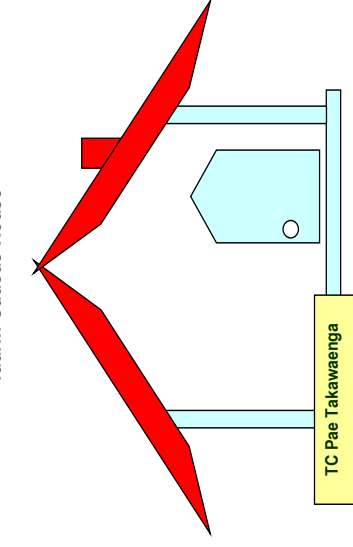
To assist movement towards implementation and development of kaupapa and tikanga Māori approaches towards the elimination of Sexual Violence and fulfilment of Whānau Ora, in the following ways,

1. Increased capacity building opportunities developed through Āronga Māori directly related to sexual violence as is understood by Māori.
2. Appropriate mechanisms which assist in developing cultural competencies and sensitivity nation wide are developed and implemented
3. That when hui are called people come to promote awareness and safety through the Vision
4. That there is a coordinated approach between all agencies involved which reduce opportunities for re-victimisation and traumatisation to whānau members
5. A wānanga process which acknowledges the attainment of relevant expertise to work with whānau within this mahi, which is recognised and implemented at the same level as current accreditation processes.
6. That Tauwiwi services are educated about where and who appropriate kaupapa Māori services are for referrals
7. That whānau / hapū and iwi are able to support their own by telling their own stories and in their own ways
8. Hapū based organizations that have structural support
9. That definitions for service provision encompass the Māori World View i.e. kaupapa Māori practises for funding and ongoing acknowledgement

Nga Kaitiaki Mauri



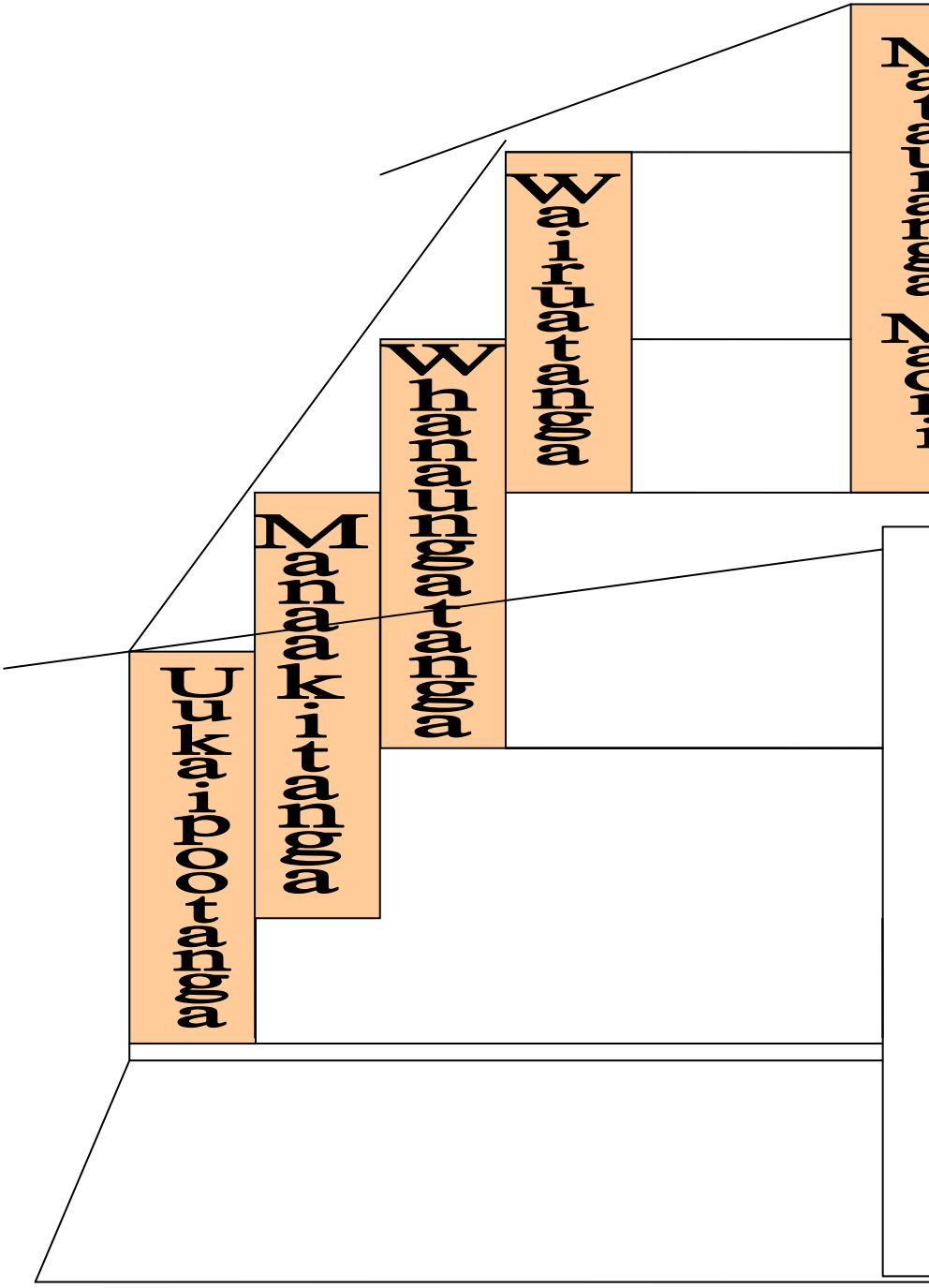
Tauiri Caucus House

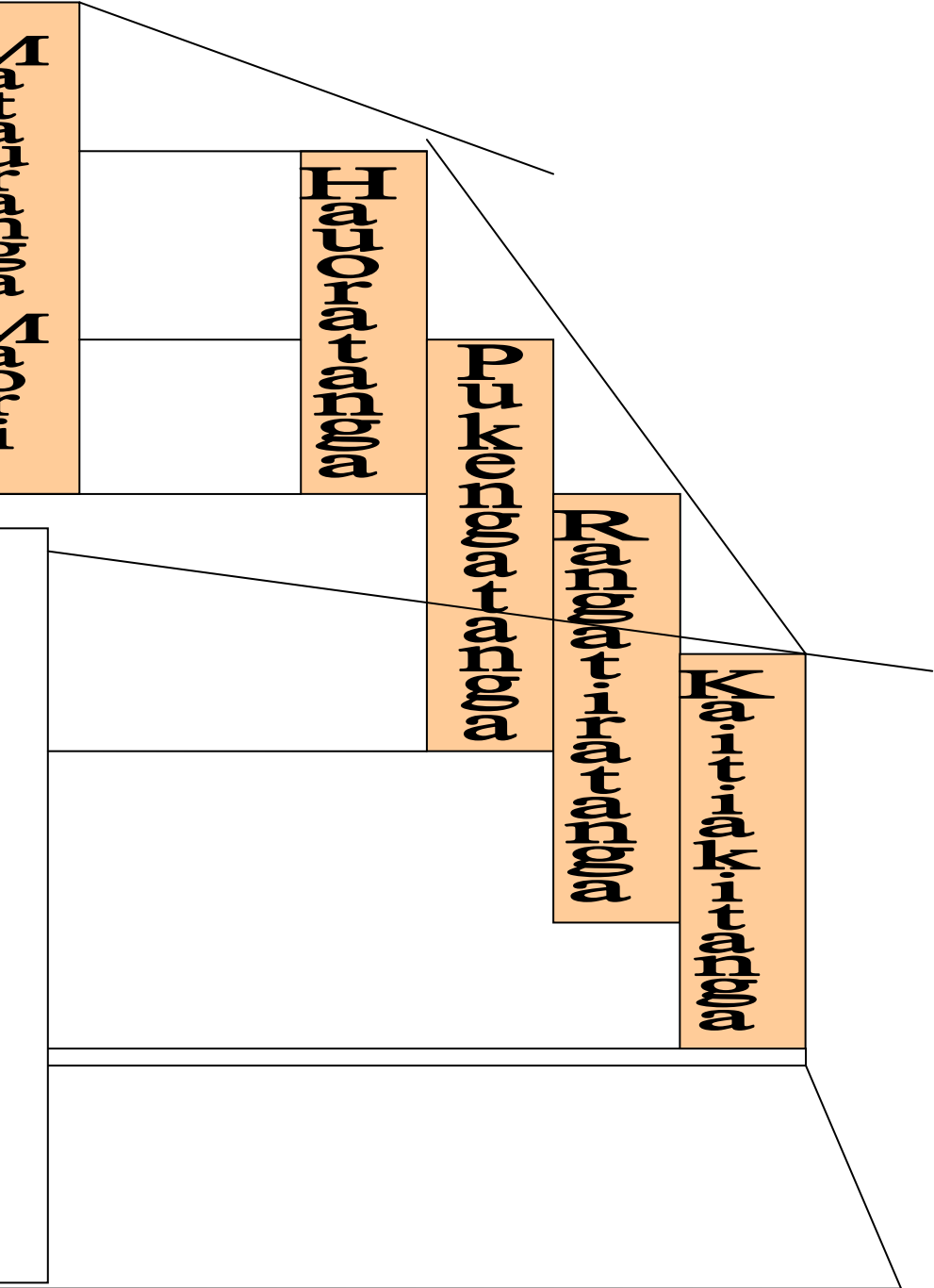


Te Roopu
Whakahaere

Marae Atea
Te kawa o TOAH-NNEST
TOAH-NNEST Relationship Agreement

Te Tiriti o Waitangi





Ngā Kaitiaki Mauri o Te Ōhākī a Hine
National
Network Ending Sexual Violence Together.

Ingoa: _____

Iwi affiliation: _____

Type of membership: Tangata Whenua

 Kaupapa Tikanga Roopu

Name of Organisation: _____

Sponsor Organisation (from within your hapu must be delivering from a Maori world view). Whanau Hapu Iwi based.

Iwi roopu Sponsor: _____

NKM Paetakawaenga Sponsor: _____

What draws you to this Kaupapa _____

How do you see yourself and/or your organisation supporting this Kaupapa?

Signed _____ Date: _____

- Memebership to Nga Kaitiaki Mauri Ukaipotanga
- Nomination to Nga Kaitaki Mauri Paetakawaenga
- Nomination to Nga Kaitiaki Mauri Pou Awha

Please fill in appropriate details for contact person.

Contact Details	Nga Kaitiaki Mauri
Hapū	
Iwi	
Ingoa <i>First Name</i>	
Ingoa <i>whānau</i>	
Nama waea/ <i>Phn</i>	
Mahi/ <i>Work</i>	
Emeeral/ <i>Email</i>	
Waea whakaahua Fax	

Office use only

Date recieved :

Next Paetakawaenga Hui date to be tabled:

Confirmation from Paetakawaenga of acceptance:

Signed on behalf NKM: _____ Kaitakawaenga

NGĀ KAITIAKI MAURI STRUCTURE

Ngā Kaitiaki Mauri currently have varying roles which has been supported through the development of our whare and Te Tiriti relationship structure with Te Ōhākī a Hine – National Network Ending Sexual Violence Together – Tauwi Caucus.

Ngā Kaitiaki Mauri – Ūkaipōtanga

- Tangata whenua representatives who wish to be updated and informed about issues that will further the elimination of Sexual Violence and support whānau / hapū and iwi members who have been impacted by Sexual Violence

Ngā Kaitiaki Mauri - Pae Takawaenga

- Tangata whenua representatives who discuss / negotiate with Pae Takawaenga Tauwi Caucus representatives
- Oversee employment of Staff
- Strategic Development
- Financially responsible for organisation
- Representatives onto other boards to enable raising of conversations and directives

Ngā Kaitiaki Mauri - Te Roopu Whakahaere

- Sub-committee who are nominated to be legal representatives to enable access to funding
- Nominations are from within Nga Kaitiaki Mauri Pae Takawaenga

Ngā Kaitiaki Mauri – Pou Āwha

- A mixture of Ngā Kaitiaki Mauri members and experts within the field of Sexual Violence who have moved out of the sector
- Experts within any given field with a commitment to supporting NKM Kaupapa.
- A roopū to seek advise from
- Representatives onto boards or discussion panels

NGĀ KAITIAKI MAURI ŪKAIPŌTANGA

Definition

Ūkaipō are the places we find ourselves, our strength, our energy. Having a place where you belong, where you count, where you are important and where you can contribute is essential for Māori well-being. As a whole person with your identity intact, you can make your contribution.

Ūkaipōtanga also refers to the breast milk of a mother as the principle type of sustenance that a child receives. In that sense ūkaipōtanga is involved with ensuring that appropriate sustenance is delivered to all individuals and that appropriate space is given in which to receive sustenance. In this way ūkaipōtanga also invokes the essence of waiora as the life giving waters and connects to all other kaupapa which have been identified within Te Ōhākī a Hine.

Ūkaipōtanga has been identified as our primary kaupapa to inform our process for engaging and confirming 'membership' to Ngā Kaitiaki Mauri o Te Ōhākī a Hine – National Network Ending Sexual Violence Together.

Ūkaipōtanga provides an opportunity for those whānau / hapū and iwi, who have whakapapa to a shared Maori ancestry, working within all associated areas from prevention, crisis, long term recovery and care, offender / perpetrator treatment to utilise the space provided by Ngā Kaitiaki Mauri through Te Ōhākī a Hine. For the purpose of seeking support, sustenance and opportunity to continue to develop together towards the elimination of sexual Violence.

TE POU AWHA

The Pou Awha is situated at the transition place between the marae atea and the mahau of the whare. The Pou is part of the whare but as it faces outwards as well as inwards there is the possibility of this pou to incorporate members of Nga Kaitiaki Mauri and others whom are situated outside of the whare of Nga Kaitiaki Mauri i.e those whom are not members to NKM.

Aawha is a Maori term for an extreme storm. The Pou Awha is what safeguards and provides the whare with strength and perseverance against any storms. It is envisioned that although the MRG will be an advisory group that through that advice it will lend Nga Kaitiaki Mauri with the strength and perseverance to overcome any issues that may arise from time to time.

Intent and Scope of Te Pou Awha – Maori Reference Group

Nga Kaitiaki Mauri have identified that the intent of Te Pou Awha would be to;

- Ki te whakakotahi nga pukenga matua e mau nei i te mana o nga whanau, hapu, iwi,
- Provide support and cultural guidance to NKM Pae Takawaenga as requested,
- Meet crossovers and independent needs of Maori,
- Provide advice on alternative Justice systems and processes for Maori,
- Provide advice on issues identified specifically with SV sector.

An information sheet about the Pou Awha will be provided on receipt of nomination.

PROCESS FOR CONFIRMING ŪKAIPŌTANGA, POU ĀWHA, PAE TAKAWAENGA

KAWA

Membership can be as an individual or as a roopu.

Representation must be tangata whenua.

Nominations must be supported by Kaupapa Maori service.

Nomination requests will be supported by a current member of Nga Kaitiaki Mauri Paetakawaenga representative.

ŪKAIPŌTANGA

The process which has been adopted here is an abridged version of the whakatau process. It seeks to invoke the 'whakaaro' of returning or re-entry and seeks recognition of familiarity and commitment of participation as would be invoked when returning to ones ūkaipōtanga.

1. **Te Ōhākī a Hine sent out** – Receipt of Ngā Kaitiaki Māori Ūkaipōtanga Forms by interested parties
2. **Karanga** – Return of Expression to National Office
3. **Whaikōrero** – Confirmation for Receipt of Expression of Interest from National Office
4. **Waiata Tautoko** - Confirmation of Ūkaipōtanga
5. **Hongi / Hariru** – Attendance at Regional and/or National Hui
6. **Hākari** – Orientation into Ngā Kaitiaki Mauri

Ūkaipōtanga Recognised

PAE TAKAWAENGA

In order to become a member of the Pae Takawaenga the nominee shall whenever possible, first come through the Pou Awha so as to gain insight into the policies and development of Nga Kaitiaki Mauri Te Ohaki Hine National Network Ending Sexual Violence Together.

1. **Te Ōhākī a Hine membership form sent out** – Complete a nomination for representation on Pae Takawaenga
2. **Karanga** – Return of Expression to National Office
3. **Whaikōrero** – Confirmation for Receipt of Nomination from National Office
4. **Waiata Tautoko** - Confirmation of membership from Nga Kaitiaki Mauri Paetakawaenga via National Office.
5. **Hongi / Hariru** – Attendance at Paetakawaenga hui.
6. **Hākari** – Orientation into Paetakawaenga.

Where a sponsor from the NKM Paetakawaenga is required it will be their role to:

1. Engage with the Nominee and provide background information .
2. Respond to any questions the Nominee may have.
3. Gain information from the nominee so as to be able to support the nomination at the Paetakawaenga Hui.

POCESS ONTO POU AWHA

1. **Te Ōhākī a Hine membership form sent out** – Complete a nomination for representation on Pae Takawaenga/
2. **Karanga** – Return of Expression to National Office
3. **Whaikōrero** – Confirmation for Receipt of Nomination from National Office
4. **Waiata Tautoko** - Confirmation of membership from Pou Awha.
5. **Hongi / Hariru** – Attendance at Pou Awha hui.
6. **Hākari** – Orientation into Pou Awha.

TE ROOPU WHAKAHAERE

Must be a current member of the Paetakawaenga.

Must be a current member of Kaitiakitanga kaupapa roopu.

1. Nominated by Paetakawaenga representatives at a AGM of Te Ohaaki a Hine Trust

To become a member **Please remove centre page and complete form returning to:**

TOAH NNEST National Office

Nga Kaitiaki Mauri

P.O.Box 24406

Manners Street

Wellington 6142

